

LATTER DAY SAINTS SOUTHERN STAR

"BUT THOUGH WE, OR AN ANGEL FROM HEAVEN, PREACH ANY OTHER GOSPEL UNTO YOU THAN THAT WHICH WE HAVE PREACHED UNTO YOU, LET HIM BE ACCURSED." GAL. 1:8, 9

VOL. 1.

CHATTANOOGA, TENN., SATURDAY, APRIL 1, 1899.

No. 18.

A DREAM.

A poem by Elder C. G. O.

Written for The Southern Star.
I dreamed—There came to me one night
A little fairy clad in white,
Surrounded with a glowing light;

Until the room wherein I lay
Was filled with light as bright as day.
It seemed the night had passed away.

In midair, just above my bed,
The fairy paused, then to me said:
"The Fates decreed that you should wed,

But e'er you take this step in life,
A custom of long standing rife,
The choosing of a future wife,

Ordained within the courts on high
That I this night to you should fly
To hear your choice; and that is why

I came to you at their behest,
And thus disturbed your peaceful rest;
Empower'd to grant you your request.

So now, young man, portray to me
The spouse with whom you'd happy be,
And I that wife will grant to thee."

The nymph a moment paused, then drew
A roll of vellum into view;
A pen as well, of golden hue.

Upon its point a crimson stain
With which, she said, to trace the name
And virtues of my future dame.

"Well, then, as now, I have my choice:
Grant me a woman—one whose voice
Will not be hard and harsh, but kind
And full of melody. A mind
That's ever willing to progress,
And one who loves a comely dress,
With sunny hair, and eyes of blue—
A merry smile, a heart that's true,
And one who doth not hatred own;
Within whose heart it ne'er was sown;
Nor envy, jealousy or strife,
Who loves God as well as life,
And all her fellow men on earth.
She'd be my choice—even though her birth
Were found the humblest of mankind.
Can you just such a woman find?
If in this wide, wide world there be
So sweet a girl, give her to me.
Her name—"Hold, sir, I cannot see
How I can grant you liberty
To choose a name for her, as we
Have written it some time ago
Among the pure-in-heart below.
And now, dear sir, before I go

"I am bound that you shall promise me
That you will make your lives agree
Through time and all eternity."

The fairy penned with speedy stroke
The promise made. The spell then broke.
Her name was Clara—I awoke.

"In this mortal life of ours
We form the life that is to be;
Our habits form our characters,
And characters our destiny."

OUR CONFERENCE PRESIDENTS.

ELDES CHARLES G. PARKER.

The Star presents a portrait of Elder Charles G. Parker, the urbane President of the Florida conference. He was born Feb. 6th, 1869 in Morgan, Morgan county, Utah. While very small his parents left Morgan for Hooper in Weber county, where they engaged in farming, giving the young man a thorough drilling in all the labors attending farm life. His winter months were spent in the district school, where he absorbed all the knowledge possible, thus qualifying him for the responsibilities created, when at



ELDER CHARLES G. PARKER
President of the Florida Conference.

the age of 24 years he married one of the Weber county belles, and set out for himself continuing the avocation begun when a boy, viz.: farming. At this he soon made a pleasant home for his wife and in the month of November, 1897, accepted a call to join the army of missionaries to the Southern states. On his arrival at Chattanooga Nov. 25th, he was assigned to labor in the Florida conference, there gaining a thorough insight into the work, including canvassing, traacting preaching and general missionary work. September, 1898, Elder Parker was se-

lected to act as one of the counselors to President John Z. Brown, which position he held with signal credit to his own ability and the interests of the mission, being a wise counselor and good adviser—clear in judgment and prompt in decision—as indeed he is in all his business or other relations with mankind.

Elder Parker did so completely fill the measure of requirements in the position as a counselor that he became the logical successor to President Brown, and on Dec. 20, 1898, was selected to fill the responsible position of President. His success has not by any means deserted him under his new duties. On the contrary he is proving himself to be thoroughly competent to meet every emergency that comes up. The Florida conference maintains a high plane of excellence under his regime. Reports come in promptly, and the indications seem to point to a thorough organization for work in the very best plans. The Star is delighted to congratulate President Parker on his success in his labors. He is beloved by all with whom he meets and is certainly a wise executive officer.

History of the Southern States Mission.

On November 16, 1882, a company of one hundred Saints, accompanied by eight Elders, left the Mission for Colorado and Utah points, all arriving at their destination in safety, Elder A. H. Snow taking charge of the party en route to Colorado.

During the early part of December a company of nine Elders arrived at headquarters and were assigned to their various fields of labor.

December 13th Elder Charles J. Brain left North Carolina for Zion with a number of Saints. Counsel was given to Conference Presidents, and traveling Elders throughout the Mission, urging them to branch out and endeavor to open new fields of labor that had not yet been visited. A spirit of quietness prevailed throughout the Mission, in contradistinction to the intense excitement that had prevailed for the past twelve months, agitated and kept alive by politicians and professed ministers. The year closed indicating encouraging results from the

labors, as reported by the various Conferences.

January, 1883.—On the 10th day of January six Elders, who formerly lived in the South, reported to the Mission for duty, coming from the Colorado settlements. They were assigned to labor in the States where they originally came from. Much good resulted from the labors of these Elders among their relatives and friends; a great number of meetings were held; Elder John E. Woolley reported thirteen meetings held during this month in a new district in the State of Virginia. The reports from Elders and Conference Presidents marked rapid progress being made in the opening of new fields. Elder A. H. Snow had general charge of the Mission for three months, during the absence of President John Morgan. A number of Elders contracted sickness during the malarial season, and some few were compelled to return home. A number of baptisms were reported at this time.

February, 1883.—The inclemency of the weather during this month retarded the work somewhat in the field, but considerable fireside preaching and conversation was reported; many tracts distributed. Thirty new Elders received their call from the First Presidency of the Church and reported for duty at the Mission.

March, 1883.—On the 3d day of March President John Morgan and twenty-one Elders from Utah arrived in the Mission. The Elders were soon installed in their respective fields. A large number of Elders received notice of their release to return home with the spring company of emigrants. But a few baptisms were reported during this month. On the 29th of March a party of Saints, numbering 166, in charge of President John Morgan, and twelve or fifteen Elders, left the Mission for Utah and Colorado. Elder B. H. Roberts, of Davis County, Utah, was called and set apart as Assistant President of Southern States Mission.

April, 1883.—In the beginning of this month letters of general instruction and counsel were sent to the several Presidents of Conferences. On the 14th inst., in charge of Elder B. H. Roberts, twenty-six Elders arrived in the Mission. The Elders were soon assigned to the field. During this month some opposition was met by the Elders by way of disturbances at their meetings; and in one case the house of Brother Robison, of South Carolina, was burned to the ground. The Kentucky Conference was held at Caneyville, Grayson County, Ky., on the 20th, 21st and 22d of April. There were seven Elders present. A goodly spirit prevailed and much valuable instructions were imparted; a fair congregation being in attendance at the meetings. On April 29 Elder James G. Wood, from Utah, arrived and was called to labor in the State of Virginia. During this month a number of baptisms were reported, and the people throughout the states manifested an increased interest.

May, 1883.—May 4th to 6th the East Tennessee Conference convened at a place known as Baird's Mills, Wilson County, Tenn. Ten Elders were present from Utah; the meetings were well attended; an excellent feeling prevailed; timely instructions were imparted and faithful testimonies were borne; some few baptisms were performed. Elder Ball, of the Virginia Conference, was honorably released

to return home, and Elder Geddes was transferred to the European Mission. Six Elders arrived in the Mission on the 19th inst. On May 25th the West Tennessee Conference was to have been held at Bench Creek, Wayne County, Tenn., arrangements having been made to hold the meeting in a mill shed belonging to Mr. Harold. On the night of May 24th some parties burned a school house where it was understood the Conference would be held. Mr. Harold fearing that his mill property would meet with a similar fate requested that the meeting be held elsewhere; therefore the Conference was postponed until May 26th, when it was held in a grove on the property of Mr. Grimes. An effort was made by Parson Bennett, of the Baptist faith, to raise a mob to drive the Elders from the county; he boasted that 100 men had promised to assist him; he, with about twenty followers, attended the meeting on the morning of the 26th, but no disturbance was made. There were nineteen Elders present from Utah; the Word of God was made plain, a large number of people being present at the meetings. The Conference was the means of making many friends. During this month some persecution was reported from different parts of the Mission; threats were made, but no violence was resorted to.

June, 1883.—On the 1st inst. Elder J. T. Alexander was attacked by three masked men near Adairsville, Ga. He was taken by them into the woods, brutally kicked several times, and shot at by all three of the party, who then fled, supposing they had killed him, but fortunately he was not injured by their shots. One bullet passed through the crown of his hat, another through his coat, the third narrowly missing him.

(To be continued.)

How the Mormons Regard Other Denominations.

Florida Philosopher.

One of the strongest arguments uttered by the enemies of the Mormon Church is the assertion that the Latter-Day Saints regard the members of all other churches as sinners or apostates worthy only of damnation. We fail to see in Mormon books or Mormon sermons anything indicating this belief, and we doubt if the Elders ever preach such doctrine, although they regard their own church as the best one. The following is an extract from a sermon by Elder Matthias F. Cowley, in the Tabernacle, Salt Lake City, on Sunday, February 26, 1883:

"It must be very evident to all classes of people who are thoughtful, and who are honest in their motives, that the Latter-Day Saints are a sincere people; and we cheerfully accord to all classes of religious people sincerity in their convictions of the truth. We do not come unto the world with the purpose or intent of assailing the religious institutions of the world, nor of depreciating the honesty and purity of the votaries of the various religious sects and parties. We believe that there is a large percentage of them who are honest in their motives and in the observance of that which they conceive to be their duty to God and to mankind. We also cheerfully advance the principle that man's action religiously, as well as otherwise, should be accorded the utmost freedom, so long as that action does not infringe upon the rights of others; that if men are mistaken in their

views, through depending upon the interpretations given by learned men of different creeds and through errors that may have come down through the ages because of a lack of direct communication with God, they are responsible to God and not to man.

"We, however, bear a very solemn testimony that the Lord has instituted a new dispensation. And what we mean by that is the reopening of the heavens, the giving again of direct communication between God and man, the establishment upon the earth of the principles of the Gospel as Jesus taught them, organizing the Church with the same ecclesiastical form of government as He instituted in Palestine, and teaching the same faith, promising the same results to follow the acceptance of that faith, and declaring the same kind of repentance, which consists in a turning away from sin—not the shallow pretension that will satisfy any mistaken sentiment of man, but the turning away from the actual practice of iniquity in all its forms, with a determination to serve God and keep His commandments unto the end. * * *

"In testifying that such a condition has been restored to the earth, and that we have received it, we cannot but have a spirit of charity and of love for the salvation of the children of men; not a disposition to tear them down, nor to depreciate the true principles which they already have, but rather a joyful sentiment and desire to extend unto them greater light. And while we believe there are fragments of truth in every Christian sect upon the earth, and also among the heathen, we believe and we testify that in the restoration of this Gospel the truth has been restored to the earth in its entirety—that is, that all the blessings and gifts which were enjoyed by the primitive saints have been restored for the benefit and blessing of mankind in this age of the world."

The Missionary's Farewell.

Oakley (Idaho) Sun.

Sunday last the following ladies and gentlemen were appointed to prepare a farewell party for the departing missionaries: Mesdames Jane Whittle, W. T. Rawson, and Messrs. L. W. Robbins, S. P. Worthington, Elam McBride, H. C. Haight and A. F. O. Nielson. Mesdames Urilda McBride, M. E. Worthington and Louisa Nielson were added later on to assist the committee. The committee met Tuesday last and agreed to have a party given in the People's Hall, Monday evening, March 27, 1899. The ladies will furnish an excellent supper in addition to the general good time expected and for all their trouble ask each couple to pay one dollar and a half. It is to be hoped that all the people of Oakley will turn out and assist in this matter that our departing townsmen may feel that many friends are left behind to welcome them on their return.

The following program will be carried out during the evening:

Song—All Together.....Oakley Choir
Prayer.....A. F. O. Nielson
Song—Ye Who Are Called to Labor.....
.....Oakley Choir
Welcome Speech.....Bishop J. L. Smith
Speeches.....Departing Missionaries
Instrumental Selection on Guitar and
Mandolin.....
Misses Carrie Lee, Bertha Bates and Harriet Lee.

"Adieu, My Dear Brethren, Adieu," to be sung by returned missionaries, all present joining in the chorus.

SIN AGAINST THE HOLY GHOST.

Written for The Southern Star.

By Elder Geo. E. Hill.

What constitutes the sin against the Holy Ghost, and the condition a person must be in from the standpoint of spiritual knowledge, before he can commit the offense, is undoubtedly less understood by the people than almost any other doctrine of Christ. Some think if they are baptized and join a certain denomination, without regard to the mode of baptism or the authority (or rather non-authority) held by their minister, after which, perhaps, they become dissatisfied, stray away, join some other church, and the ordinance performed again, that they would be "sinning against the Holy Ghost."

Several important prerequisites are necessary before this sin can be committed. Let us examine them in the light of the Holy Word. In the main, the whole world deny the supernatural or external manifestations and gifts of the Holy Ghost—in other words, the fruits of this part of the God-head, which are wisdom, knowledge and faith (religiously) and healings, working of miracles, prophecy, discerning of spirits, divers kinds of tongues and interpretation of tongues (1. Cor., xii.:8, 9, 10), and then turn round and say it is possible to deny the Holy Ghost. These two propositions taken together are impossible of reconciliation. To be able to deny this part of the Divine governing power of the heavens and earth must of necessity know Him by receiving Him, partake of His fruits and enjoy all the gifts thereof, even the higher ones of prophecy, healing, miracles, tongues, etc. If these have been given him, making the matter absolute and positive, then the words of Paul apply: "For it is impossible for those who were once enlightened, and have tasted the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put Him to an open shame." (Heb. vi.:4, 5, 6.)

The foregoing Scriptures show very plainly the status a person must arrive at before he can commit the "unpardonable sin" for which there is no repentance unto forgiveness. The Holy Ghost and all that pertains unto Him in the operations of the Gospel of Christ is of a spiritual nature, it is very sacred; even the most sacred agency with which men on earth have to deal. This spirit when given to an individual brings unto him "power" (Acts i.:8) and "knowledge" (John xiv.:26, John xv.:26, John xvi.:13, 1. Cor. ii.:9 to 14), thus equipping him for a successful battle against the cunning power of Satan. This spirit, in the sense above spoken of, is only given to those who are so fortunate as to exceptionally prove themselves, in the sight of God, and all men, by obeying the first principles of the Gospel and arrive at that state of goodness (perfection), obedience, sacrifice, integrity and faith as to merit the unfolding of the "powers of the world to come," to "taste the good word of God" and to be "enlightened by the heavenly gift of the Holy Ghost." By referring to the first three verses of the sixth chapter of Hebrews, quoted above, it will be

seen that Paul the Apostle considers the first "principles of the doctrine of Christ," then goes on to say we should not lay again the foundation of them—that is, after having obeyed said principles and ordinances, we should not commit sin, thereby making it necessary for us to commence anew our Christian course in life, inferring that we can do so if we should perchance be so unfortunate. But as to sinning against the higher spiritual part of the Gospel—the Holy Ghost—he definitely and positively states it "is impossible to again renew them unto repentance." God is forgiving and merciful, but we must not be too presuming on these attributes of the Deity, for His "spirit will not always strive with man." If we proceed down the steep mountain side until we fall over the precipice our doom is sealed.

However, one would have to receive more than the mere whisperings, promptings and that influence of the Holy Spirit which brings "love, peace, joy," etc. He would have to be the recipient of those outward manifestations and supernatural gifts, including revelations concerning the world to come, before he could be placed in the "unpardonable category." Have the power of God and the beauties of the "world to come" so thoroughly impressed upon him by the use of more than one of his senses, such as hearing, sight, "taste" (feeling), etc., to that extent which would cause doubt regarding these things to forever flee from his mind, then, after God has so favored such an individual (he likewise doing his part) and he sins "willfully" (Heb. x.:26-27), that is, uses these heavenly, spiritual, sacred blessings bestowed upon him by God, unrighteously and tramples them under his feet, eternal condemnation must follow, because there is absolutely no excuse, our Father having given him of things heavenly all it is possible for the transgressor to receive while in this sphere of action. A denial under such circumstances could only come from a person who was rebelliously and wickedly opposed to God and the triumph of righteousness. Christ says (Matt. xii.:31-32) that "all manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men." Why this strictness? As we are favored by God, corresponding obligations are laid upon us, and whenever the Holy Ghost is manifested unto a person as described by Paul, there will be no mistake—cannot be—hence the responsibility and penalty. By glancing over sacred history, we find Moses on Mount Sinai became so unmistakably acquainted with the Lord, His spirit and power; likewise Joshua, the next leader of the Israelites. Also Elijah in his dealing with the heavens and the prophets of Baal. Again, there is the Twelve Apostles of the Lamb, who were with him during his ministry on earth, witnessed the performing of His many miracles, even the raising of the dead, and the proving of His identity and resurrection after that memorable event had transpired. The transfiguration of Christ before Peter, James and John and the appearance of Moses and Elias unto them, the soon-after-to-be presidency of the Church of Christ on earth subsequent to His crucifixion. Also Paul's experience with the heavenly powers, such as his first introduction to our Lord while on his way to Damascus, to start with, then him being caught up to the third heaven (1. Cor. xi.:2) at least he (Paul) must

have been there or he could not have described the occurrence; again, where he refers to the glories of heaven (1. Cor. xv.:40-42, and 1. Cor. ii.:9-14) shows he was very familiar with these heavenly conditions. Continuing, we come to the great and glorious visions of John the Revelator, while on the Isle of Patmos, wherein he was shown future events down to the end of (earthly) time. Even in this, the last dispensation of the fullness of time, the Prophet Joseph Smith and others being favored with many and mighty manifestations of God's power and glory. These cases are all in point, and such individuals thus favored by our Heavenly Father, in supernatural ways, could undoubtedly have sinned against the Holy Ghost beyond redemption had they denied Him and thus crucified the Savior afresh. Considering the great bulk of humanity, there are but very few who have ever committed this sin; still they will be held accountable for the light given them in proportion to the condemnation in store for those who become the "sons of perdition."

By this article it is not my purpose to lessen our horror for sin, or respect and esteem for God and His power, but to simply make the matter plain by helping some, perhaps, to understand the word of the Lord in respect thereto. It is a fearful thing to sin against God in any manner, but whatever we do, let us sin not against the Holy Ghost, but rather strive to obtain thereof to all the gifts the fullest extent, then there is little danger of committing the unpardonable sin.

\$5 Reward.

"The Eye-Opener," Ravenden Springs, Ark.

We will give \$5 and send this paper one year to any person who will cite us to one passage of Scripture that mentions the Methodist or Baptist church.

We will send this paper a whole year and pay \$5 for a text of Scripture that says anything about "getting religion."

We will give a year's reading of this paper and \$5 in pure gold for a passage of Scripture that tells about Jesus Christ, or His Apostles, calling on all who want to go to heaven when they die to come and give the preacher their hand while the brethren sing.

We will give this paper one year and \$5 for one passage of Scripture that says we are justified by faith only. The Methodist Discipline, Article IX., teaches this.

We will send this paper one year to any address, any where, and \$5 in gold as a premium, if the person will cite us to just one passage where Christ, or His Apostles, ever invited sinners to an altar to pray for pardon.

We will send this paper one year and \$5 to any person who will be kind enough to tell us where we will find the Scripture that tells about Christ or His Apostles sprinkling a baby, or anybody else so far as that is concerned.

Princeton, N. J., March 21.—The Baird prize, a contest in oratory, poetry and disputation, class of '99, was held tonight. G. W. Gordon, of Illinois, won the Baird prize of \$100. Gordon's subject was "Realism and Idealism in Literature."

W. C. Erdman, of Pennsylvania, won a prize of \$50 in oratory, his subject being "Mormonism."

The prize of \$50 for the best poem was awarded to C. P. Norton, of Kentucky, his subject being "The New Pastoral."



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SATURDAY, APRIL 1, 1899.

ARTICLES OF FAITH OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

1. We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.
2. We believe that men will be punished for their own sins, and not for Adam's transgression.
3. We believe that, through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.
4. We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost.
5. We believe that a man must be called of God, by "prophecy, and by the laying on of hands," by those who are in authority, to preach the gospel and administer in the ordinances thereof.
6. We believe in the same organization that existed in the primitive church—namely, Apostles, Prophets, Pastors, Teachers, Evangelists, etc.
7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.
8. We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.
9. We believe all that God has revealed, all that He does now reveal, and we believe that He will reveal many great and important things pertaining to the Kingdom of God.
10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisaical glory.
11. We claim the privilege of worshipping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship bow, where, or what they may.
12. We believe in being subject to kings, presidents, rulers, and magistrates; in obeying, honoring and sustaining the law.
13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, "We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things."—JOSEPH SMITH.

The office hands had great pleasure in greeting some particular friends of the Elders, Mr. J. A. Sheneman, of Winfield, Scott county, Tenn., and his jovial father, from near Dayton, Ohio. These gentlemen, even though over 300 miles apart, have taken pleasure in entertaining our itinerant Elders—both being particular friends of them, and neither knowing of the other's predilection—even though they have not met for about ten years, yet both are proud to know they were a unit in their respect for the some times ostracized Elder. The gentlemen were heartily greeted and have a standing welcome at the Chattanooga office.

Elder Herbert Smythe, of Fountain Green, Utah, has returned home after a three years service; from a canvassing Elder, to an efficient Sunday-school superintendent of the Kentucky conference.

PROMISES TO WRITE.

ELDER David A. Afleck, of the Kentucky Conference, has written a letter to the Star calling attention to a serious failing with some of the Elders in the Southern States Mission wherein some have a habit of indiscriminately promising to write to friends whom they have met and then pass on, neglecting to keep it. The promise is sometimes made without even the remotest idea of fulfilling. This is very properly condemned and should be carefully avoided.

If an Elder promises to write to a friend who has befriended him in his hours of need or has listened to his message of salvation, as many of our friends do, often friends whose ideas of us, our personality, and our knowledge, has been greatly magnified by the power of God in our behalf. People who only get an inkling of the great truths in store for them; and who would hang on to a letter, in its every detail, almost as sacredly as they do the Holy Scriptures.

The little matter of writing a letter is so simple, yet, oh, so often! fraught with results of such magnitude as to well nigh be astounding. Read the letters of Elder Orson Spencer to his Baptist friend! Who would have thought they would have reached the wide-spread publicity they have? Forming as they do a great pillar in the literary temple of knowledge comprising the church works.

Listen to the testimony of many of our brightest lights: how they first heard the Gospel, and by the silent but all potent letter, or letters, that had been written them, burning the testimony as it were into their very hearts; letters that are read and re-read; all their neighbors knowing their contents word by word.

At the time when the late Elder Warren was sick in Louisiana, and his companions were hearing him from the scene of his labors to a larger town for better treatment, while passing through Shreveport, where he subsequently died, they were sought out by a grateful family who had entertained Elder William J. Kerr, of Ogden, some years before, and he, in gratitude to them, had written a nice Gospel letter thanking them and otherwise expressing his appreciation for the favors they had shown him. This letter so emphasized the good opinion already formed of Elder Kerr and the Latter-Day Saints generally that they, hearing of the presence of the Elders with a sick and dying companion, promptly invited them to their home and made them welcome; treated them most cordially and showered every possible kindness upon them, during the trying ordeals attending the sickness and death of their companion.

This is only another case where a simple letter had kept the fires burning that had been kindled by the Gospel spark of years before. Many cases may be noted, on the other hand, wherein Elders have promised to write—failed, neglected to keep his promise, and when they shall return, or perhaps other Elders, the friends have become not only cold, but utterly distrustful of the Elders and the teachings they espouse; judging all by the one faithless promise breaker.

The Southern people are strong in their likes and dislikes. If they take a notion to a person it is the most natural thing in the world to ask them to write, and under the warmth of recent good treatment or friendly intercourse one is quite

apt to readily promise to write. In the course of a two or three years' mission hundreds of instances may occur that an Elder agrees to write and tell of his successes or troubles. No matter how lightly the promise may be given in each case, the family who make the request will remember it and no doubt would promptly answer every letter sent them, and feels very much hurt if they do not receive the promised letter. Remember these people take us without the best of credentials, from a temporal standpoint, and when we leave them, especially to return home, all matters concerning our return, our travels, etc., are intensely interesting to them.

By all means keep your promises; be they ever so simple. It is often little things that count for more than big ones. If you are a poor correspondent and either cannot find time to write, or are too careless about it, don't make any promises you cannot keep. Tell your friends you will not be able to write, or anything, but to say "all right" and do not attend to it.

President Rich is sounding the various Conference Presidents on the advisability of holding a meeting early in May at Chattanooga, in council capacity—a Presidents' Conference. Very enthusiastic responses have come from nearly all of them (all not having replied yet); some feel nervous about the expense to be added to an already heavily charged contingent account, if the trip is taken.

The idea of holding such a conclave is of immense interest and advantage to the various Conference Presidents, and should be to every Elder in the Mission; no doubt it is. Now as to this, the only unjust feature of the enterprise. It is a foregone conclusion that it will cost each President from \$5 to \$35, according to their contingency or remoteness from Chattanooga. The question is: should this added expense be borne by the one Elder when the benefits to be derived are to be diffused throughout the entire Mission. Each pair of Elders should and will receive the beneficent rays of light that can be created by a conference at which matters of such importance can be discussed. If each pair of Elders will do right now, they will authorize an assessment or a donation of enough pro rata to cover the expense entailed by their President on the trip. They can easily judge the amount necessary by the distance he must needs travel to and from his headquarters at about 2 cents per mile. This can reduce the burden to a minimum and all feel that they have assisted.

Honorably Released.

The following Elders have been honorably released to return home to their loved ones:

George F. Taylor, Salt Lake City, Utah; George R. Coombs, Farmington, Utah; Melvin E. Kent, Lewiston, Utah; Herbert E. Smyth, Fountain Green, Utah; Josiah Call Rigby, Idaho; Newton Woodruff, Smithfield, Utah; George H. Lytle, St. George, Utah, A. R. Whitehead, St. George, Utah; William M. Woolley, Salt Lake City, Utah. All these Elders return with the plaudits: "Well done thou good and faithful servants," having been laboring from two to three years they all return glad to refer to their labors in the past tense.

COMMON THINGS.

\$200 PRIZE STORY.

By Edward W. Read.

Experience, or reasoning by induction proves that since the creation man has been beguiled by sophistry, fashion, hypocrisy and falsehood. All men of learning admit that the main thing that distinguishes us from the brute creation is reason. That men have great reasoning power is not to be denied; and shall they not use it?

What a sad thing it would be to blow out the only light we have to see by!

Now I want to reason about the common things of life; our homes, our children, our fellow-man and some of the common errors of humanity which foster poverty, disease and death. "Train up a child in the way he should go and when he is old he will not depart from it." Parents admit that this part of scripture is binding. But they tell us they are so poor that they are unable to do what they wish for their children. So the plea of poverty is given by the parents for having mean, filthy, vulgar children. Let us examine this plea and see if it is valid.

In the first place the language implies that it is possible to train children up "in the way they should go."

Children in their infancy are taught to shake their fists at people. They are told if they go out of the house at certain times the bears or panthers will catch them, or that they will be put in some one's pocket and carried off.

I know of some men who rejoice in seeing their children seated around their table playing cards and telling each other falsehoods. I know of many other fiendish principles being taught to children until they are seven or eight years old.

Then if the child happens to tell the parents a lie about something of importance, the parents are perfectly astonished and cannot imagine how their child learned to tell lies.

The parents say they know it is very sinful and wicked to be a drunkard or gambler, and visit the low haunts of vice, crime and filth, but tell you they are poor and unable to repent or reform.

They also tell us it is very sinful and wicked to use unchaste, vulgar language, which is so polluting to themselves and demoralizing to their children, but you see they are so poor they are unable to use pure and chaste language.

The husband admits that he promised to love and help his wife; he also says that he verily believes that "love is the fulfilling of the law." Notwithstanding all this the lovely husband stays out with the gambler and drunken sots until midnight, undermining his health and fostering poverty, disease and crime. There is no use in saying anything about this because this affectionate man is so poor that he is unable to do otherwise.

Many who owe a debt of about two dollars are unable to pay it, so they wait to be pushed, or sued for the account, until costs and all is about ten times the amount, then they kindly pay the whole, —perfectly satisfied. They wait to be made able to pay their debts; they want the name of being law-abiding citizens, and so they always pay their debts according to law. The writer once knew a farmer who bought two colts and

raised them up without good fences in a land where a fence could be built with little cost, or labor. Well, as you may know, these colts soon learned to breach and throw a fence at their own leisure. Time passed on and this "would be" farmer kept his horses, built no fences, and would you believe it, he was frequently aroused out of his midnight sleep in his anger for over eighteen years, getting up and driving his horses from his crops. "Whatsoever a man soweth that shall he reap," and is not this right? This man's own sins were ever hunting him down and finding him out. We praise the God who is so just that he will punish the wicked according to their deeds.

I once met a man who had a keg of molasses in one end of a sack and a rock in the other end to balance it on his horse. This man said was going to pay the last of \$250, a fine which the courts asked him to pay for selling a coffee pot full of body-rot. Unable to live without selling moonshine!

This is another whose sins found him out. One more who is a snob goes to town and if a man should not speak to him in the tone that pleases him best, he shows his teeth like a dog and growls himself into a difficulty; gets his head bruised and his eyes nearly gored out; this the snob calls bravery and manhood. Too poor to sow anything but iniquity, and so he reaps nothing but vanity.

Many parents will not allow their children a seat at the same table with company. Why so? Because the parents have so corrupted their children's manners that they want them to run and hide until the visitors have dispersed; you see they are ashamed of their children, when if they had trained them in the way they should go the parents would feel proud to see them at the table with any monarch or potentate.

Suppose a farmer should let his most valuable crops on his farm go to destruction. Why we would all say that such a man is a very unworthy and poor farmer. Are not our children the best crops we have on our farms? Are they not far better than a crop of poison—filthy tobacco? I dare say if we should devote half the care and labor annually in raising our children as we do on a tobacco crop, this world would blossom like the rose. Teach your children to read and admire the proverbs of Solomon, "Words that are fitly spoken are like apples of gold in pictures of silver." If you use fit and comely language at all times your children will no longer have to be banished from the company. The child is the true index of the parents. They are as moral, intelligent, healthy and virtuous as they have been taught to be.

When I see the youth filthy, diseased, vile and corrupt, I know their parents are worse than infidels; because I know a man of wisdom and virtue will not allow his best crops to get frost-bitten and rotten. St. Paul said, "He that provideth not for his own, especially his own family, denieth the faith and is worse than an infidel."

Some parents are so cruel as to rob their children of sleep. Sleep is a divine invention and he who steals it away from another gets that which he can never return. Without sleep there is no blessing that we can enjoy. How long could we live without gold or silver? Could we not live years longer without

gold or silver than we could without sleep?

If you want your children to love and obey you, be virtuous, healthy and industrious, let them have as much sleep as God is willing to give them. What right has any one to take away the most precious jewel that God has given us? Some good people go around trying to reform the inmates of penitentiaries. This seems to be a very unnecessary part of charity. If they would go around and revise all the families, reform them, and see that they all train their children "in the way they should go,"—the result would be, no one would be willing to inhabit, or live in the jails or penitentiaries; so they soon would become forsaken, empty institutions. Are you raising your children so they will stay out of these places of entertainment for the wicked?

If all parents, teachers, or preachers would inculcate these truths in the minds of the people, we would soon have no wicked to punish and the blessings that would follow would be everlasting.

Now let us look at the fashions, ladies dresses and fine shoes.

A fashion that will make windows in houses and then close them up with curtains, we beg humanity to not respect or follow.

That self-conceit which makes a person fit their feet to shoes, instead of their shoes to their feet; which makes a woman lace herself until she is at all times in misery, should be hated and despised by everybody. To torture and deface our sacred person is the worst sin or crime we can commit. It is so great an evil that no one can be wise, good, prudent, or great who so violates nature's handiwork.

Let us see now what the Bible says about fashions and the vanity of self-conceit. 1 Tim. 2:9; "In like manner, also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broidered hair, or gold, or pearls, or costly array; but which becometh women professing godliness, with good works." Isa. 3, 16-24, we find more wisdom and advice. Will the victims of this folly tell us where they get their authority for worshipping the goddess of fashion?

Another common thing among us is matrimony. This is the oldest institution in the world; and deserves the respect of all because it is the fulfillment of the law.

The chief cause of so much trouble in connection with marriage is hypocrisy and ignorance. If there is one time during life that demands the truth more than another, it is during courtships. One untruth told at this time has caused the misery and woe of many. A pretty face, slim, wasp-like figure, and riches have made many uncultured men love, even to the point of marrying. The most of such unions in the past have resulted in discontent and divorce. The questions of love, goodness, integrity, talent, health, temperance, or refinement and wisdom being unnoticed; their self-conceit and ignorance spoil their future happiness. The above mentioned good qualities are acceptable universally and why should they not be made the legal basis of qualification for marriage?

There is no man, of good judgment, who likes to see a woman contract her

body with a tight corset. If a man wishes to buy a horse, he would be very particular and ask all about the nature and condition, or general fitness of the animal, before closing the bargain. When we start out in the world to find a companion for life, if we use as much wisdom as the man who buys a horse, we will be less liable to want to rue the bargain, than many who have lived in the past.

Your attention is now invited to the art and science of cooking.

Cooking is the oldest science and the finest art in the world, as well as the most useful. No woman is fit to marry until she acquaints herself with this occupation. When a lady makes a new dress, neither time nor pains is spared in having it cut and fitted according to the latest style. Well, we are very frank to admit, that for a while, she looks very graceful and angelic in her new attire; but it is not long before she finds her work is vain; because it has all gone out of fashion. Well, now, the art of cooking is unlike the ladies dresses, it will never go out of fashion.

The writer of this piece spent a year in studying Gen. Geometry, Dif. and Int. Calculus, and he may not have occasion to solve a problem in it once in forty years. Well, if the cook did not prepare but one meal for us in forty years, we would not care so much if the bread did come to us rare baked; but ladies, as the case stands, you turn your attention to our wants three times every day and it depends upon your genius and skill whether we and our whole families are made happy or unhappy three times every day during life not saying anything about ill-prepared meals causing dyspepsia or nightmare. Another reason why every woman should be versed in this art is, because it does not require the time and money to master it that is necessary for mastering other sciences.

We will now talk a while about labor and industry. Of all the medicines that can be taken this is the best. It is good for old or young, rich or poor, black or white, Jew or Gentile.

Labor guided by intelligence will make the poor man rich and the rich man richer. It will put us on good terms with our conscience; and further-more, a pleasant occupation has a tendency to drive away insanity.

When God made man He placed him in the Garden of Eden to dress it. This was before the curse and fall of man. It was not until after the fall that labor was looked upon as irksome, or disgraceful. Men of labor are stronger and live longer than those of leisure. Ladies who are not afraid of the sunshin, kitchen, or washtub, wear the prettiest roses on their cheeks, besides having a conscience that is void of offense. Some may think that we ought to rise above labor, but, instead of that were are constantly inventing new machinery whereby we are able to do more work than in the past. There is no evidence that man will ever rise above labor, because it is a Divine blessing.

May we now give the children some advice? Of all things that a child should do, it should help its mother. It matters not how old you are, if you get above aiding your mother, you get above your business. Our mothers are imposed upon as bad as the negroes were in the old confederacy. Notice large assemblages

of people, and you will see few mothers there, because they are left at home in the kitchen while the young go abroad. Our mothers have toiled for us days, months, years, nights and Sundays too!

Did you ever know a mother to send the hat around to get pay for what she has done for her children? If a physician is called for a few minutes, he makes a large bill. If the preacher talks to us, he too wants the mighty dollar. Remember our mothers are unlike the doctors, or even the good preachers.

A few years ago many went forth to free the negroes down in Dixie. They gave as their reasons that all men are and of right ought to be free and enjoy the fullest degree of happiness. Well, if the nation would spend so much time, money and precious lives on men to set the colored man free, would it not be right to free our mothers also from some of the cords of tyranny and servile labor? Many of our best women rise at 4 a. m., and toil until 9 p. m., this makes 8x9—17 hours per day that they are struggling for life; while the men are out on a big strike for only 8 hours per day! This shows how man keeps the promise of "love cherishing and keeping." What wondrous love is this, my soul? The tyranny of men over women of the past has been so cruel, foul and wicked that we want words to describe!

We will now discuss the greatest evil that ever inflicted humanity.

A few years ago the James gang were noted as the greatest robbers in the world. There was a time when both state and nation were defied by these outlaws. Banks were embarrassed and travelers were in fear. Large rewards were offered for their arrest and conviction. Many robberies were perpetrated with loss of life and thousands in money. Still, the evil called intemperance is many times worse than that caused by the desperadoes. Intemperance has crossed every river, ocean and continent, in search of victims. It has traveled until it has reached all the people of the world. When the robber presents his pistol, he says: "Your money or your brains," and when that robbing devil, called intemperance, presents himself to a man, he says: "Your money, your brains, your wisdom, your virtue, your honor, your health, your joys, and your future happiness, together with a quadruple curse upon your family and posterity! Men are beginning to understand that the James gang were harmless beings compared to the misery, destitution, disease and woe of strong drink. Every child should be taught to hate this evil, with a never ending hatred. Because the more we hate evil the better and more pious we become. In a few years this evil will be driven from the land; then it will be that historians will record the greatest victory ever gained by man; for disease, poverty, death and woe will be driven back to give place for wisdom, goodness, love and health.

It is not easier to fit shoes to our feet than it is to fit our feet to shoes, and so ever after suffer from corns? Is it not easier to obey the laws than sell a gallon of whiskey and be forced to pay \$250 for the offence.

It seems like it is much easier to pay a debt of \$2 with satisfaction to all, than to be sued on it, than be compelled to pay costs and all about ten times this sum.

Is it not easier to stay sober and keep your money and be happy, than it is to get drunk, kill somebody, then be hanged?

It would have been much better for the James gang to have lived honorable and happy, than to be thieves and robbers, and only lived out half their days.

How much easier it would be to build a few good fences, than be aroused out of our midnight sleep, for eighteen years, driving a gang of breachy horses out of crops.

It seems much easier to sit down by the side of lovely young woman and tell her the truth, than it is to beguile her with lies, marry her and then have her to find you out a liar and hypocrite, and so be unhappy the remainder of life.

Yes, it is the good, easy things that God has commanded us to do in this life. So it is much easier to be perfect than it is to be imperfect. If we fail to do these good, pleasant, easy things that God has commanded us to do "our sins will surely find us out."

It is a common thing for some to be a thief, or rascal, and think that some time they will repent, ask to go to heaven like the thief on the cross, and enjoy a bliss that is everlasting. But where is the proof that the thief on the cross, who asked Christ to remember him, was saved; "Today shalt thou be with me in paradise," implying, that after that day the thief would be somewhere else.

If Sam Jones should promise to be in Chicago on the first of Jan., 1898, the world would understand that after that time Mr. Jones would not be there. No, there is no proof that thieves and robbers can have a home in Heaven, just by asking for it in a penitent mood. "Faith without works is dead."

Yes, the time is coming when good will overcome evil. Slavery is almost a thing of the past in this world. Whiskey must soon go. Then "sorrow and sighing will begin to flee away." We will then have "peace on earth and good will towards men," yes, and women, too, thank God! "Nation shall not lift up sword against nation, neither shall they learn war any more." In the dawning of this glorious morn, Christians will begin to do as great things as Christ did, and greater, because He went unto the Father. If sorrow and sighing pass away, it must follow that sickness and death will also disappear, because death is the cause of sorrow and sighing. "The last enemy that shall be destroyed is death." Then God will be "all in all." "He will then be our God and we will also be His people."

Truth's Reflex.

The following Elders arrived from the valleys of the mountains during the past month and assigned their fields of labor as appear after their names:

We expect them to gather from among the flints many diamonds in the rough placing them in the hands of the polisher where they will shine with a brilliancy ever afterwards. Chas. A. Ashby, Woods Cross, Utah, Lone Star Conference; Alexander Moss, Bonntiful, Utah, North Texas Conference; William H. Leigh, Cedar City, Utah, Oklahoma Conference; George C. Shipp, Draper, Utah, South Texas Conference; Thomas Smith, Cleveland, Idaho, East Kansas Conference; Helgar J. Packer, Willard, Utah, East Arkansas Conference.

The New Chattanooga Conference.

Under the presidency of R. L. Anderson, the new Chattanooga conference blooms out with a corps of twelve workers, besides the president. The territory embraced in this conference includes twenty counties immediately surrounding Chattanooga, cutting into three states, Tennessee, Georgia and Alabama. It is understood that President Anderson will only hold the position pending the selection of an Elder who can devote his entire time to its manifold requirements, the following Elders constituting the present force with the counties to where they have been assigned:

S. S. Tophan and Lewis M. Nebeker, Marion County, Tenn.; H. L. Payne and C. W. Burnham, Dade County, Georgia; Joseph Hughes and George F. Summerhays, James County, Tenn.; Jeddie Stokes and Alma C. Clayton, Bradley County, Tenn.; D. P. Burt and George L. Freestone, Polk County, Tenn.; A. B. Porter and Joseph D. Burnett, Sequatchee County, Tenn.

Elders Tophan, Hughes and Porter were called in from the Mississippi conference; Elders Payne and Stokes from the Georgia conference, and Elder Burt and Freestone from the East Tennessee conference, the balance being new Elders from Utah.

Georgia Conference.

The Georgia Conference was held in Atlanta on Thursday and Friday, March 23 and 24, the first meeting being held on Thursday morning, at which, after a few introductory remarks from President Ben E. Rich, each one of the thirty-five Elders assembled was invited to make a few remarks, indicating his feelings as to past and future labors; whether single or married—size of family, if married, and location of home.

The reports all indicated an earnest desire on the part of the Elders to go on in the work in hand, only ceasing when the Lord, through His servants, shall say "Enough."

The meeting closed with a few remarks from President Christensen.

All the subsequent meetings were devoted to preaching by various Elders and President Rich, to which those assembled listened to with keen interest, the public being invited to attend.

President Rich was accompanied to Atlanta by his wife and son, both desiring to see Elder Ben L. Rich, who has been laboring in Atlanta since his appointment to missionary work, before they return home.

President Christensen reported a very encouraging condition of the Georgia Conference.

At the business meeting the Elders were assigned to labor in the following counties, as herewith noted:

President C. O. Christensen will make his headquarters at Lovejoy.

Counselor A. C. Candland and Elder J. W. Funk will visit among the Elders.

Smith D. Rogers, G. M. Porter, traveling in the interest of Sunday schools.

Ray Ashworth, R. L. Jensen, Oconee.

Taylor Nelson, Frank Corbett, Wilkes.

Orin W. Jarvis, George F. Cornish, Guinn.

James L. Edlefsen, George A. Griffith, Talliaferro.

Riley L. Dickson, Ben L. Rich, Harris.

Rulen M. Owen, A. Jensen, Green.
John E. Everton, J. W. Scott, Upson.
J. N. Hoops, Joseph H. Corbridge, Carroll.

John Barratt, W. A. Call, Taylor,
Wilford Benmon, C. O. Cherry, McDuffie.

J. J. Facer, James S. Castleton, Oglethorpe.

Eugene B. Lewis, A. P. Kimball, Putnam.

H. F. Kimball, Carlos A. Call, Crawford.

An excellent spirit prevailed; no sickness reported, and all the Elders returned to their respective fields with bright and cheerful hearts.

The work in Atlanta will be discontinued, at least for the present, nearly a whole year having been spent in the city, preaching, tracting and a greater number of books sold than in any other city in the same length of time, hence it is deemed advisable to withdraw the Elders.

A Visit to the Stump.

By Elder Zeno M. Johnson.

Cherokee County, N. C., March 21, '99.
To The Southern Star.

While laboring in this county we visited the neighborhood where Elder James Perry was so brutally whipped. Undoubtedly all have heard of this striking event which occurred a number of years ago,—the maltreatment of this humble Elder. This scene occurred about two miles east of Coulberson, Cherokee County, N. C. On enquiring we learned of a man that lived near to the place, and while canvassing we called on him. He very cordially invited us to spend the night with him, being a particular friend of Elder Perry's; so we asked to be shown the spot. The gentleman seemed to feel very badly while talking about the occurrence; tears would come into his eyes; it seemed to leave a strong impression upon his mind.

Elder Perry has many warm friends in this neighborhood, and all feel to regret for the way he was treated. He was stopping over night with some of his friends in the neighborhood, when the mob came after him. They threatened to burn the house if he did not come out. The kind people insisted upon him staying inside, but rather than have the house burned Elder Perry went out to meet them. They ordered him to go with them, taking him about a quarter of a mile from the house, to the place where he was whipped. After being lashed brutally by three of them they threatened to kill him if he did not leave the country immediately. Next morning he went to Murphy, in same county, and there delivered a most impressive sermon.

After walking about a mile, we came to the spot, and there lay an old stump almost decayed. It lies on the side of a public road. The people seem to have a peculiar feeling about it, Elder Perry having prophesied "that the tree would die," which it did; I have the testimony of many reliable people.

The old gentleman stated positively that "in three days after Elder Perry had been whipped the leaves became withered as though the tree had been in a fire." And he believes it was a warning from God. Tears came into his eyes as he stood over the remains of the tree, he knowing that a true friend and servant of the Lord had been compelled to em-

brace the tree, to be whipped by the mob-crates.

The Elders have many friends in this county. I think the labors of the faithful Elders will result in some conversions. Hoping that our little Star may shine forever, and the blessings of the Lord to rest upon it.

GLEANINGS.

Logan (Utah) Journal.

We (Wellsville) have seventeen Elders preparing to leave their homes to go on missions. Missionary farewells and picnic parties will be in order from April until November. Mr. Editor, if any of you chicken-hungry people want to have an unusually good time, just attend some of the above mentioned parties, for if there is ever a time when chickens suffer in Wellsville, it is on such occasions as picnic parties.

Manti (Utah) Democrat.

The sad news received in this city on last Saturday evening conveying the intelligence of the death of Elder Gottfried Alder, was a severe shock to the people of this community. Elder Alder left Manti not quite a year ago on a mission to his native country, Switzerland. He had been enjoying his usual health up to a short time before his death, when he was stricken with pneumonia. The deepest sympathies of all go out to the bereaved family and relatives. Resolutions of respect passed by the Tenth Elders Quorum of Manti, and 48th Quorum of Seventies, appear on page four. Memorial services will be held tomorrow afternoon at two o'clock.

Ft. Wayne News.

It may have been thought that Fort Wayne had already every religion denomination, sect or philosophy that has ever been revealed or invented, but there was one missing. The want was supplied this morning by the arrival of two Mormons to do missionary work in the city. They are Elder John Phillips, of Logan, Utah, and Robert J. Bradford, of Spanish Fork, Utah.

Elder Phillips was seen by a representative of the News this morning, and he explained the object of his visit to this city. "We are now at 107 Baltes avenue," said he. "We have come to do a missionary work, to explain the doctrines of the Church of Jesus Christ of Latter Day Saints and if possible to establish a church in this city. We do not ask for financial support, as we pay our own way and take up no collections."

Speaking of the teachings of his church, Elder Phillips said: "There is a great deal of misapprehension of the teachings of our church, and this we wish to remove. We do not teach polygamy. This was ruled out in 1890. Of course, those members of the church who had more than one wife did not abandon them." In the course of his remarks, however, Elder Phillips said: "If you take the Bible for it alone you can come to only one conclusion as to its teachings on the subject." Elder Phillips has not yet engaged a hall in which to conduct his meetings.

The Book of Mormon article will we continued next week.

Elder Josiah Call who leaves the Kentucky conference for his home at Rigby, Ida., has the respect of all he has met.

REPORT OF MISSION CONFERENCES FOR WEEK ENDING MARCH 11, 1899.

PRESIDENT	CONFERENCE	No. of Elders	Miles Walked	Families Visited	Families Re-visited	Ref. Testimo- nies of Elders	Refused Entertainme't	Tracts Distributed	Dodgers Distributed	Books Sold	Books Given Away	Books Loaned	Meetings Held	Gospel Con- versations	Gospel Letters	Children Blessed	Baptisms	Sun. Schools Organized	Branches Organized	Subscribers to Star	TOWN	STATE
Joseph F. Pinley...	(Virginia).....	27	641	55	52	3	9	55	82	5	8	3	34	262	10	.....	1	.....	.....	1	Midway Mills.....	Virginia.
John M. Bunker...	(Kentucky).....	37	805	332	207	13	13	35	337	30	9	28	89	674	29	.....	1	.....	.....	1	Centre.....	Kentucky.
W. E. Dawson.....	(E. Tennessee)	33	952	328	119	18	57	307	244	24	5	7	96	291	23	.....	.....	.....	.....	.....	Clinton.....	Tennessee.
C. O. Christensen..	(Georgia).....	32	613	386	178	9	11	483	466	75	12	6	90	402	8	1	.....	.....	.....	1	Lovejoy.....	Georgia.
Joseph Skeen.....	(N. Alabama)...	36	1129	365	150	4	47	356	356	28	17	19	125	610	15	2	3	.....	.....	2	Jacinto.....	Mississippi.
C. G. Parker.....	(Florida).....	40	1172	367	135	18	26	437	412	37	9	20	122	447	38	1	5	.....	.....	.....	Florida.....	Florida.
J. Urban Allred...	(Mid. Tenn.)...	36	784	739	138	12	10	194	180	48	8	4	102	600	41	.....	.....	.....	.....	1	Sparta.....	Tennessee.
Lewis Swensen.....	(N. Carolina)...	38	921	368	114	27	9	369	879	10	12	3	114	481	21	3	.....	.....	.....	7	Princeton.....	N. Carolina.
Geo. A. Day.....	(S. Carolina)...	32	921	368	114	27	8	389	321	46	8	3	50	460	12	17	.....	.....	.....	.....	Charleston.....	S. Carolina.
Thos. R. Coudie...	(Mississippi)...	36	913	220	209	17	8	389	321	46	8	3	50	460	12	17	.....	.....	.....	1	Jackson.....	Mississippi.
R. L. Mendenhall..	(E. Kentucky)...	40	668	269	243	1	15	258	215	38	5	17	94	428	15	7	.....	.....	.....	2	Vanceburg.....	Kentucky.
D. A. Broadbent...	(Louisiana)...	34	915	250	156	6	15	258	215	38	5	17	94	428	15	7	.....	.....	.....	.....	Victoria.....	Louisiana.
J. H. Willis.....	(S. Alabama)...	35	1320	581	89	52	73	577	560	35	9	5	75	724	9	.....	.....	.....	.....	1	Montgomery.....	Alabama

AMONG THE ELDERS.

Elder W. M. Wooley, one of the happy releasees has been identified with no less than three different conferences and has a heavy walking record.

Elder Mannie Pickett has been transferred from Mississippi to the Kentucky conference.

Elder C. S. Carlston, a returned Elder from the Southern States, whose home is in Fairview, Utah, writes The Star, giving the good news of his recent appointment as assistant postmaster. He closes with a fervent invocation for the spread of the Gospel and sends greeting to the Elders and friends whom he has met during his sojourn in the south.

There is one Elder who is hiding his way home who carries with him the regards of a large portion of the Kentucky conference and the office force in toto—Elder A. R. Whitehead is the individual. The last two months of his service were spent in the commissarial department of headquarters, where his uniform good humor, loving disposition and intelligent companionship has reaped for him a large crop of admiring friends. Success to Brother Whitehead. The Star joins in the good wishes.

The Star has received an interesting letter from Miss Stella McKinney, the first lady to accept the Gospel in Georgia under the new conference organization, effected last April. The young lady, writes feelingly of her first acquaintance with Elders Moses P. Jorgensen and James L. Edlensen, who visited the family last May and convinced she and her younger sister and brother of the necessity of obedience to the Gospel. She relates the conversion and baptism of her parents in the year 1877, when Apostles John W. Taylor and Mathias F. Cowley visited their home; since when they have seen no Elders until this occasion. It was indeed a pleasant meeting. Miss McKinney has a clear and concise idea of the Gospel and the incongruous claims of some of the modern preachers.

The Star is in receipt of a letter from Elder William J. Hunnicutt, who is laboring in High Falls, South Carolina (Conference). It is brim full and bubbling over with enthusiasm at the pleasure he is having in his labors, particularly among relatives at the old home. He recites his early conversion and emigration in 1888 to Manassa, Colorado, where he settled down in keen enjoyment, tak-

ing unto himself a wife among the Saints of that thriving burg. He says he accepted a call to go out and preach the Gospel, November, 1898. Arriving in the south, he was assigned to the South Carolina Conference. Elder Hunnicutt is sanguine of leading a goodly number of his old-time friends to the Gospel, all of whom are very glad to see him among them, after an absence of over ten years.

Brother James Grisham writes a thrilling letter to The Star, relating how he and certain other friends of the Elders were miraculously spared from the ravages of a terrific cyclone which swept through the country near Dickson, Alabama, on March 18, 1899. He says it was "about three miles wide. Large, sturdy oaks and pines were ruthlessly torn from their roots, and houses, barns, corn cribs with their contents were scattered broadcast, spreading devastation in its wake." He says: "Those who have befriended and ministered to the Elders have been richly blessed and protected from the calamity, and my testimony is much strengthened thereby." Brother Grisham has been a member of the church since May 24, 1898, and expresses deep gratitude to the Lord for His mercies in sending the Elders to show him the way to eternal life. He states the Elders are and always have had since he first met them, a standing welcome. He is most enthusiastic in his opinion of the Elders and the teachings they espouse.

The March company of Elders arrived in Chattanooga on the afternoon of the 20th inst.; they were accompanied en route by Sister Althea Hyldahl, wife of the Mission bookkeeper, Elder Christo Hyldahl. The lady will remain in the office acting as stewardess or matron.

The following Elders were in the party, and were assigned to the Conferences as noted:

East Tennessee, 2—George A. Adams, of Verdure, San Juan County, Utah; William J. Turner, of Lago, Bannock County, Idaho.

Virginia, 3—Charles L. Bean, of Richfield, Sevier County, Utah; John Gooch, of Preston, Oneida County, Idaho; William Fifield, of Weston, Oneida County, Idaho.

North Carolina, 2—William W. Butler, of Butleville, Salt Lake County, Utah; Joseph H. Corbridge, Layton, Davis County, Utah.

South Carolina, 1—Neil C. Jensen, of Salt Lake City, Utah.

Chattanooga, 4—Lewis M. Nebeker, of Knightsville, Janb County, Utah; Joseph

D. Barnett, of Clinton, Weber County, Utah; Ahny C. Clayton, of Salt Lake City, Utah; George F. Summerhays, of Salt Lake City, Utah.

It is requested, that all Elders shall have their Deseret News, Era and Star come in bulk to their conference president, who will remail them to the respective Elders in their fields. Arrangements are being perfected whereby the various conference presidents will get special rates for remailing second-class mail matter, thereby saving themselves and the Elders some money. Please attend to this. The office has received the following letter from the Deseret News regarding this matter:

Salt Lake City, Utah, March 23, 1899.

Ben E. Rich, Esq., Chattanooga, Tenn.:

Dear Brother:—In case the Elders in your mission have not received the Semi-Weekly News, will you please forward to us at once a statement of how many pairs of Elders there are laboring under your direction? We will start the papers to them direct, or, if you prefer, can send the entire bundle to your address for distribution. Hoping to hear from you soon, we are, yours truly,

THE DESERET NEWS,

H. G. Whitney, Business Manager.

Tribune.

Alonzo P. Kesler, late president of the Southern States Mission, a position which he held for about two years, is home again. He says that mission is self-sustaining, about 150 Elders being engaged in it, their field of operations extending from Canada to Virginia. Mr. Kesler has been succeeded in the presidency of the mission by W. H. Smart, who, until recently, was employed in the Brigham Young College at Logan.

(Our worthy exchange should read The Star and it would learn that the Southern States Mission is presided over by Elder Ben E. Rich.—Ed.)

THE DEAD.

WHITE.—At her late home, Pilot Mount, Surrey County, N. C., March 6th, 1899, of pneumonia, Cynthia White, a well-known faithful Latter-Day Saint.

SHELTON.—At Shelton, Surrey County, N. C., of paralysis, Elizabeth Jane Shelton, on March 8th, 1899; age 62 years; a dear friend to the Elders.

HIATT.—At Flat Shoals, Surrey County, N. C., of old age, Mary Hiatt, on March —, 1899; a friend of the Elders since the days of Apostles Jediaiah M. Grant and George Teasdale.